The Bombay Guardian.

VOL XXVI.—New Series.—No. 11. SATURDAY, MAY 15, 1880.

Rs. 6 per annum in advance without postage.

PUBLISHED EVERY SATURDAY MORNING.

WEEKLY REVIEW.

—The Report of the Secundra Church Mission Orphanage for 1879 calls for notice. The institution has been under the care of the Rev. J. Erhardt and Mrs. E., since the beginning of last year, when they returned from a visit to Europe. In consequence of the terrible fever that raged in the N. West last year, following upon the famine, great numbers of children sought admission to the orphanage. Sometimes a cart would come with as many as 30, packed like herrings, many of them mere skeletons, others ill and dying, and almost all without any clothing. Great care was needed to keep the orphans already cared for from the infection of fever brought by the new-comers; but the Lord blessed the steps adopted and the health statistics for the year compare favourably with those of previous years. We do not find any statement in this report of the number received the last year, the number that died, &c. The number at the close of last year was 500, viz. 268 boys, 232 girls, Government pay Rs. 2 per mensem for each child forwarded by a civil officer. With £200 supplied by the parent Committee from a famine relief fund, additional buildings were put up. Mr. Hofer is head master of the boys' school and Miss Schultz and Miss Stephasius have had charge of the girls. A printing-press and workshops are connected with the orphanage and enable the children to learn trades. There are catechists and colporteurs who visit the surrounding villages. The opinion is expressed that greater numbers were swept into eternity by the fever plague last year than in the two years of famine. The C. M. S. cannot apply any portion of their funds to orphanages, and these are dependent directly on the public of this country and of Europe.

—The 61st Report of the Madras Religious Tract & Book Society shows a very large amount of work done last year. 125 publications were issued, of which 43 were in Tamil, 33 in Telugu, 5 in Malayalim, and 46 in English. Of the whole 88 were new. Number of copies printed, 759,600; circulated 816,878. Proceeds of vernacular sales, Rs. 2,648. A great part of the circulation is by mission agents. We congratulate our friends in the South of India on the vigour and judgment with which the work of this society is carried on.

—By a recent circular from the Secretary of the above-mentioned Society, we learn that it is proposed to issue an English periodical of a Christian character for educated Hindus. The paper will be published monthly, will be 12 pp. quarto in size, and the price will be one anna a copy, free of postage. Should the proposal be carried out the first number will appear in July. We have little doubt that it will prove a valuable periodical, well suited to the class for whom it is intended.

—Captain Maltby, Cantonment Magistrate of Bangalore has issued an order to the Rev. Mr. Peters, Native missionary, to abstain from preaching in the thoroughfares or public places of Bangalore, and has notified him that in the event of his disobeying the said order he will be liable to the penalty provided by section 188 of the Penal Code. In a previous notice, sections 521 and 523 of that code were referred to. The gentleman who issued this order ought to know that it has never been understood in India that the Penal Code intended to prohibit open-air preaching in towns, but only to hinder obstructions of the thoroughfare and the use of language calculated to provoke a breach of the peace. If Mr. Peters had been preaching in localities where he interfered in any way with the traffic, he might be instructed to find some locality not open to that objection. But to affirm that the Penal Code justifies a magistrate in issuing an order prohibiting all open-air preaching, or the gathering of a crowd in any part of a town, is to put upon it a construction that it has never borne. The Natives of this country consider that they have an inalienable right to carry their religious ceremonies and observances into the streets, and at their various festivals they take possession of the public places to such an extent that it is often difficult for passengers to make their way. Marriage processions frequently take up the public road for nearly a quarter of a mile moving slowly on with a tom-toming that is deafening if not maddening. But the preacher, whether Christian, Mahomedan, Brahmist or deist, takes a position where any crowd that may assemble will prove no obstruction to the traffic. We trust that Capt. Maltby will see that he has overstepped his authority and will recal the order issued by him. We believe that this proceeding grew out of a case in which a Native preacher was charged by some Roman Catholics with having planted himself near their place of worship and spoken against Christ in such a way as to injure their feelings. But why the necessity of stopping one who had abused the privilege, should involve the necessity of gagging those who had strictly conformed to the law's requirements, is more than we can see. We are informed that Mrs. Osborn, late Miss Drake, was lately speaking in the open-air to a willing audience at Bangalore in the vernacular, when a police inspector came up and dispersed the crowd and told her that she was forbidden to preach in the open-air. It is possible that these servants of the Lord may consider it their duty to continue witnessing for Him in public, and in that case we may hear of their being taken to prison.

—At some of the open-air preaching services at which we have been present this week one of the speakers was a Native of this presidency who for many years has been itinerating in all parts of India, not commissioned or paid by any society, preaching the Gospel of Christ every where and trusting to his heavenly Father for the simple support that he needs. He has somewhat the appearance of a Hindu Fakir, having nothing on his head, and is listened to with much apparent respect. He has been spending some years in the north of India, Punjaub &c., and has just left us to visit the South of India. He speaks a good many languages, English among them. His father was a Christian before him. He was baptized by the late Rev. Jas. Mitchell. For some years he held an appointment in some government office. May we not hope that the Spirit of God will yet show many of our Native brethren that it is their privilege to understand the instructions of Christ regarding the life of faith in a more literal sense than is generally done, and follow more closely the lives of the apostles than modern Christians have done?

—Sir Richard Temple is still to be a thorn in the flesh of official India. He has been appointed a member of a commission to rectify the accounts of India. This appointment will give him an unlimited opportunity of making himself disagreeable to the stipendiaries of Government.

—It appears that there is some difficulty in ascertaining 'who's who' among the Native gentry of Bombay. Dissatisfaction is expressed because some receive invitations to Government House who are nobodies, while persens of importance are not invited. The correspondent of a contemporary says:

> It is a notorious fact that in the presnt divided state of native society, every so-called leader or shettia of his caste has more than one rival, and each of these rivals has a following numbering by hundreds. There are very few people comparatively in each caste who are not carried away by bias in favour of one as against another leader.

We fear that it will not be found very easy to determine what parties are entitled to the privilege of being informed when H. E. the Governor will be at home. Does he drive a pair of horses? Is he a B. A.? Does he wear shoes and stockings? Has he been to Europe? Does he live on Malabar Hill? Has his name appeared in subscription lists opposite a good round sum? Has he established a dispensary? These and some other questions of the sort might help the examiners to make out their list, but whatever the discrimination shown we fancy there will be a good deal of heart-burning.

—Hundreds of families and neighbourhoods must be at this time the prey of anguish and fear because of the failure to obtain intelligence concerning H. M.'s training ship *Atalanta*, lately cruising in the West Indies. There is too much reason to fear that she has met with a fate corresponding to that of the *Eurydice*. In view of such constantly recurring disasters how unbecoming is the vauntful tone of modern science. It is too evident that we have not attained

neither are already perfect, in our ship-building, meteorology or navigation.

—THERE was a very good attendance at the general meeting of the Y. M. C. A. last Tuesday. Mr. Conder presided. The meeting was opened with prayer by the Rev. Mr. Blackie. The report was read by the Secretary, Mr. Hawkins; its adoption was moved by Mr. Morris, seconded by Dr. Partridge. Trustees for the building to be erected on the Esplanade were named. Remarks were made by the Rev. Dr. Macpherson and others. One of the speakers intimated that it would be well if more of the responsibility of carrying on the work of the association were thrown on the young men. The minister of each of the different churches in Bombay nominates four persons connected with his church to serve on the Committee, but the association has power to add to their number. The association has been doing a grand work in the harbour. The reestablishment of a general prayer-meeting to be held once a month was determined upon.

—THE report of the London Mission, Belgaum, for 1879 furnishes us with the following statistics: The missionaries are 3, Rev. Messrs. Hawker, Smith, and Lemare; Native pastors, 2, Rev. Messrs. Mahantappa and Shivalingappa; evangelists 3; catechists, 2; village-teachers 2; communicants 48; baptized last year 6. Open-air preaching has been carried on regularly in Belgaum, and itinerant journeys have been made in the districts. In connection with these we are told that dissolving views illustrating the life of Christ have proved very attractive. The Colporteurs sold 1,037 Bibles and Bible portions, and 3,744 tracts. Sankeshwar, a town 32 miles north of Belgaum, has been adopted as an outstation. Mr. Smith says:

The influence of the Gospel where faithfully preached is more general and powerful than a superficial observer would imagine. Some, who were formerly bitterly opposed to it, having no knowledge of it except that it aimed at effecting religious and social revolutions, have put aside their opposition and have come to regard it with admiration now that they understand its character and real object.

The efficiency of the Anglo-vernacular school at Belgaum has been somewhat impaired by the want of funds. There are 5 boys' schools and 2 girls' schools.

—WE mentioned last week that 11 of the 22 students sent up from the Free Church College, Bombay, for the F. E. A. examinations, passed, but we were incorrect in saying that one only passed in the second class; two passed. Among the successful candidates were two Christian students, one of the Irish Pres. Mission, the other of the Am. Mar. Mission.

—The Maxim *Divide et impera* has been followed in Afghanistan, and Sirdar Shere Ali Khan has been invested with the sovereignty of Kandahar and the title of Wali. On the 11th inst. the Viceroy's letter conferring this dignity was communicated to the Sirdar. A superb sword and belt and other rich presents were presented to him and a salute of 21 guns was fired. The first exercise of the Wali's new authority was in the abolition of two imposts, the poll-tax on all males not Duranis, and the arbitrary calling in every few months of all copper money at a fourth of its nominal value and the reissue of it the next day at its original rate. It is not likely that this partition of the country will be very palatable to the nobles of Afghanistan.

—JUST at this juncture intelligence reaches us that the Albanians have determined to resist the partition of their territory arranged for in the Berlin Treaty. They are in revolt, defying Montenegro and the world behind it.

—WE lately noticed a publication of the Tract & Book Society entitled "What is in the Veda?" We have now to notice a little book 48 pp 18mo. entitled "What is in the Satya Veda?" Part I. The object of this is to show what are the most prominent teachings of the Bible. The word *satya* should have been translated in the title, we think. The English title is for those who do not know the vernacular, and such will fancy that by the Satya Veda some Hindoo Veda is intended. "What is in the true Veda?" or "what is in the Bible?' would have been better. The following subjects are treated of in this first part, viz. the Christian Scriptures; God; his attributes; creation; mankind; angels; sin. The Rev. Baba Padamanji by whom this has been prepared, trusts that it will create a desire to study the Scriptures themselves. It is fitted to be of use in Mission and Sunday-schools and in families. Under each head proof texts are given followed by an exposition. The book is sold at 1-2 an anna.

The Bombay Guardian.

SATURDAY, MAY 15, 1880.

THE GOSPEL AND M. RENAN.

WHEN a man sits down to investigate a subject with a foregone determination to ignore certain essential *data*, he will have a grand field for the exercise of his ingenuity in the attempt to give a consistent account of the matter. If he set himself the task of writing the history of a certain nation in a certain age with an unquestioning conviction that one who his described in the records as having, by his admirable generalship defeated the enemies of the country and won the confidence of the people, was an obscure person that never had any thing to do with military matters, he will find great scope for his ingennity to make the facts tally with his theory. To make a tragedy of Hamlet with the part of Hamlet left out and replaced by some creation of the present day, and do it so that all will recognize the hand of Shakespeare and of Shakespeare only, were a task sufficiently formidable to interest the most advanced minds. No one can deny that the Christianity which is set forth in the books of the New Testament and that which we find in the history of the Church of the first two centuries, correspond with one another in such a way as that the former fully explains the latter. Looking at the life of opprobrium and of sacrifice and of peril that every convert had to enter upon, looking at the demoralizing effect of Greek and Roman idolatry, the unprejudiced reader finds it impossible to account for the spread of the Gospel in all parts of the Roman Empire in the first forty years after the death of Christ, except by admitting that the Gospel was accompanied by just those divine attestations that the New Testament exhibits in attendance upon it. But certain writers have committed themselves to the belief that there can be no such thing as divine attestatation, and so they go to work to show how the spread of the Gospel in the Roman world was brought about by natural means. Gibbon has given us his theory on the subject; others have favoured us with their explanations of the matter; and now M. Renan has appeared in London to state his hypothesis. He has brought a good deal of ingennity to the task, and a good deal was needed. He contends, in opposition to the miraculous theory, that the very rapid extension of the Chr. religion is to be accounted for by *the unity of the Roman Empire*, which had broken down all barriers of separation between the various nations included within it, and by *the haughty and exclusive character of Paganism*, a religion which offered no consolation to the suffering and in which the most numerous and most unhappy classes of the population had no part The fact that the Roman arms had been carried successfully through the outlying countries of Europe, Asia and Africa, would furnish special facilities, we should have thought, for the transmission of the Roman religion, the religion of the conquerors, but in itself it could not possibly afford an explanation of the spread of a religion which had no nationality whatever to back it, and was only known as the rejected schism of one of the most insignificant of ancient nations, the Jewish. There is a vast difference between a favouring circumstance and an efficient cause. The railways of the present day are a favouring circumstance affording facilities for the spread of Occidental knowledge; but if any body should allege the railway system as the explanation of the reception of Western ideas by India, it would not be thought very philosophical. We come then to "the haughty and exclusive character of Paganism" as the explanation of the spread of Christianity in the first centuries. Now if we refer to the representations of Christianity made by Tacitus, Suetonius and other distinguished Pagan writers, we shall find that it was not Paganism but Christianity that appeared to have this haughty and exclusive character, insomuch that Christians were represented as being the enemies of all mankind. When the Gospel was first proclaimed to Greeks and Romans the feature that arrested their attention was not the consolation that it offered for the ills of this life, but the invitation to enter a path of such trouble and sorrow and danger as they had never known. Men were required to separate themselves from parents, children, brethren, wives, in in fact to occupy a position of greater isolation and bereavement and opprobrium than any which they had ever dreamed of. They were required to disown the gods of their fathers, and the deities worshipped by the various nations bound together by the Roman rule. Now the religion of the Greeks and Romans was any thing but exclusive; it welcomed all other religions that were content to occupy a place in their pantheon. Egyption, Scandinavian, Bactrian, Assyrian, Persian, all kinds of divinitties were tolerated; but a religion that began by asking its converts to ignore all the deities they had ever known and worship only the one living and true God, through the Mediator Christ, could only appear to them haughty and exclusive in a high degree. If M. Renan's

MISSIONARY
Digitized with financial assistance from Government of Maharashtra
on 28 February, 2020

theory were right, Christ would, in sending forth his apostles to preach to every creature, not have said unto them, ye shall be hated of all men, but 'ye will be welcomed wherever ye go by the sons and daughters of affliction, mourning for those consolations which the existing religions fail to give them. Let M Renan acquaint himself with the history of Missions in India, and note how stubbornly and determinately the people of this country have set themselves against the Gospel, though the religion (nominally) of the dominant race, and associated with western culture. The religion of the Hindoos is haughty and exclusive beyond any religion that the world has ever seen, and if M. Renan's argument had been of any value we should have seen the result in a great eagerness to embrace the Gospel. We are really astonished that M Renan could have entertained for a moment the idea that he was offering an adequate explanation of the spread of the Gospel in the Roman world by the representation which he makes of the religion then prevalent and which had prevailed for a thousand years, and which was commended to all by the admirable works of art existing in every temple, and at every street corner. The enthusiasm that led the Ephesians to cry out for hours together "Great is Diana of the Ephesians" does not look like what M. Renan's theory would lead us to expect.

REMINISCENCES. LXIX.

From the diary of a skeptic.

October 20, 1843. Perhaps the dreariest week in my life. The year that is completed this night was opened by the most memorable moment in my existence. A year ago to-night, this very moment it may be, I saw her for the first time. As I look back on the past, I can see nothing anterior to that moment worth remembering. Had I then any presentiment of what prolonged strange influences would flow from it? No. I had nothing but a sense of inexpressible happiness. It was a bridal evening, but I was the happy one. I have no courage now to dwell upon the blessedness of that hour, now that my mind is a prey to wretchedness. But I remember that when parting from her in the open, moonlit air at midnight some voice remonstrated with her for exposing herself; I hastily asked if she had not health, and she as hastily answered that she had. I then recollected what I had before been told that she was ill of a mortal malady. But I would not believe it, have always refused to believe it and will not believe it. When I must believe it let me be spared the horror of living a waste remainder of life on an earth from which all glory will have departed. I shake resolutely from my mind these awful prognostics, and surrender myself to the benignities of imagination, and see her standing in the future, not too distant, in the next spring, in perfect health. And yet I cannot deny that these prognostics scare me from all peace. Though I know them untruthful, yet the mere sound of the lugubrious words fills me with distress. Would that a life could purchase something, purchase from the future an inviolable assurance that she shall yet live many years. She shall. Let me not doubt it. If she is to die some day, I will become religious even to superstition, and create heaven in my belief that she may dwell there, in her sublime identity, and be worshipped there, to be rejoined by me in some other day.* With all solemnity I here declare that I would give up my immortal soul to be flung by the Creator into chaos so that she might have eternal life, so that her individual soul be compassed by a heaven of immortality. But the thought of her death makes hideous all life. She will not die. If restoration be from a Providence, it will come to her; and I shall behold her some time clad in rejuvenescent health, and give voice to that which now holds my soul in its theurgic embrace. She is divine in suffering. Would that I could see her and give her one reason more why she should live; for it has always seemed to me that the volition has power over death. I canot hear of a young angelic being going down the steps of death one by one, without thinking that there is some horrible mistake at work, and that a passionate invocation may awaken the suffering one to life. But why do I write these things? I know well enough that there is nothing to fear and that she will recover soon. But oh these sufferings! My soul is wrung with compassion and idolatry, when I hear of them. She smiles no more, they tell me. This alone darkens for me the face of all things. And so changed! They who enter her room go hastily out overcome. And yet she considers every body rather than herself, studying always to cheer her friends and persuade them that she will soon be well and free from suffering. Being asked if I should not be sent for, she said, 'no. for what pleasure would it give him to see such a sickly creature as I now am'. She thought it would pain me to see how changed she is since I last saw her, July 29th. It is the moral beauty that I adore, and this is of everlasting inviolability, beyond all scath.

Life of Pythagoras by Iamblichus. "No one can doubt that the soul of Pythagoras was sent to mankind from the empire of Apollo, either being an attendent on the God, or co-arranged with him in some other more familiar way."

Pythagoras before his 18th year: natural deiform appearance; an inimitable quiet and serenity; dwelt at Samos like some beneficent demon: every where celebrated as the long-haired Samian. Lived some time in a temple on Mt. Carmel, separated from all society; then embarked for Egypt; 22 years there; then made captive by soldiers of Cambyses and carried off to Babylon. Associates there with the Magi. Returns home to Samos about the 56th year of his age. So repugnant were his abstruse teachings to the Samians, that he was obliged to look about for some poor youth to bribe him to be a disciple; and found one at length in the Gymnasium, who was willing to learn for the sake of three oboli a lesson, paid him by Pythagoras. Bloodless altar of Apollo at Delos. What did he whisper in the ear of the ox whom he detected flagitiously eating green beans at Tarentum? Took great satisfaction in singing his own funeral verses, viz. the Homeric verses on the death of Euphorbus whose soul had descended to Pythagoras. Though the diet of the Phythagorians was ascetic yet was their table sumptuously spread, to enhance the merit of their self-denial. They never punished in anger, and it was the policy of offenders to inflame and perpetuate their anger, and so postpone their punishment.

Victor Hugo. Ruy Blas has given me much satisfaction. The best one of the school, Marion de L'Orme is inferior. Cromwell is a great piece of art. Three times as long as the longest of Shakespeare's tragedies, we yet read it to the end, not with patience only but with interest. But of *Le Roi S'amuse* what shall be said? It outrages all our best feelings and contradicts all probability; not in the ensemble only but in the details. It is vile and would be hateful, were it not so defective as a work of art. A fit pendant for L. Borgia, and I quite approve the censure which forbade its second represnation.

* This very idea was afterwards carried out by Comte.

—Oh, Christian soul, be not utterly discouraged. It is necessary that in somehow your experience should be tried. God would not lead you down through the valley of humiliation if it were not better for you there to go.

KEEP YOURSELVES FROM IDOLS. V.

One of the idols concerning which Christians of the present day need to be on their guard, is Intellect. Let it be understood that when we speak of a thing as an idol, we are not at all denying its value in its proper place. The educational advantages of the present day are of great value. Knowledge is power; it enables us to find enlarged spheres for our faculties and our susceptibilities, and to render services to our generation which we otherwise could not. It is surely well that we should become acquainted with the world in which our lot is cast. He who created us and who stored the world in which he has for a season placed us with such a miltiplicity of wonderful objects, doubtless intended that we should neglect no opportunities of becoming acquainted with the properties of these objects. It is good to know what events have taken place in the world before we came into it. How can we be co-workers with God in the elevation of our race unless we exercise the faculties with which we have been endowed, and learn to distinguish the beneficial from the injurious, the true from the good, the wise from the foolish, the elements of power from those of weakness. And is there any book better calculated to incite the young to seek wisdom and true knowledge than the Bible? Look at the examples of believers brought before us in the word of God as specially claiming our admiration and imitation; are they not, one and all, examples of persons who added to their faith, virtue and knowledge, and thus became fitted to accomplish the work that God had for them to do? Can we doubt that Joseph in Egypt improved his opportunities of becoming acqainted with the language, the manners, customs, laws, religion, art of that country and of that age? Abraham, Moses, Job, Joshua, David, Daniel and so many others mentioned in the Old Testament, were certainly men of reflection, observation, study. The school of God is the best of all schools. If we look at Peter and Andrew, John and James, as they are first presented to us on the shores of the sea of Galilee, we see plain, illiterate fisherman; but if we look at them when they wrote the epistles that bear their names, we see that the years, months and days of their chequered lives had brought to them not merely knowledge but the wisdom to use this knowledge. But we will do well to note that the school in which they learned was one in which this principle lay at the basis of all instruction, The fear of the Lord is the beginning of wisdom. In the middle ages there were schools in which astronomy was taught according to the ideas that prevailed before Copernicus; and we may imagine the hard labour bestowed by many a student in the endeavour to master the system of cycles and epicycles that was then supposed to be science; but the whole result of his laborious and long-protracted study was that he obtained the idea of a universe that had no existence whatever, a nonentity and an impossibility. This illustrates what we are saying about the importance of studying in the right school. We may be very diligent and may make daily progress, and drink in all that the master has to show us, but if that master is himself mistaken with regard to the chief things to be studied the diligence of the scholar will be wasted.

But we are followers of Copernicus and Newton, and have been delivered from the

thraldom of medieval ignorance, not only in astronomy but in many other branches of science. What discoveries have we not made? See how near perfection our maps are; consider our geological discoveries; how marvellously have we become acquainted with natural philosophy; with what surprising inventions have we enriched mankind? Surely there is no danger of our over-estimating the advantages of education in our days. Well, we reaffirm our conviction that there is great need of warning Christians against the idolatry of intellect. Because science has made such discoveries, men are relying on it to bring them that which it is not in its nature to yield. Education, in the modern sense of the term, will not free a man from those affections of his nature which war against his peace and happiness. If you rely upon it to accomplish for you or your children what God alone can accomplish, you are making an idol of it. Whatsoever you look to, for help which God alone can give, you make an idol of. God says, Seek ye first the kingdom of God and his righteousness and all other things that are needful will be added. Now if you seek first intellectual development, if you give more attention to this than to the wisdom that cometh from above, you are engaged in a course of idolatry. If, in seeking an education for your children, you allow them to think that you consider it more important that they should have what the world calls knowledge than what the Bible so designates, you are not merely setting up an idol, but are teaching your children to bow before it. Can a Christian parent really expect that God will answer his prayers for the conversion of his children, if he places these children under teachers who either ignore the subject of religion or teach erroneous doctrines on the subject? How many a young man, urged on by his parent, has given himself so heartily to the secular studies of his college, that he has quite lost the religious impressions that he had when he was younger; afterwards he has lost his health, and finds himself in the presence of death with the melancholy realization that he has been employing his powers in the acquisition of that which is now useless to him, and in the neglect of that which would be eminently comforting and sustaining if he had it.

Christians show that they are in danger of being led into this idolatry, when they begin to value more highly the preacher who makes a display of his rhetorical powers, than the man whose one concern is to show forth the excellence of Christ and when they are more willing to pardon doctrinal error or the omission of some of the precepts of the Gospel, or the veiling of Christ, than to overlook some slips in grammar, or mispronunciation, or peculiarities of manner. The preacher himself neeeds to be on his guard against the subtle influence of this idolatry. Knowing that there are many people ready to assign him his place in the temple of fame according to the evidence he furnishes of his intellectual superiority, he is tempted to give this evidence instead of subordinating every thing to the spiritual interests of his hearers. Paul was made aware in Athens that there were those there who would willingly listen to him if he met their expectations in oratory, but he determined not to know any thing among them but Christ and him crucified. When God sent forth Mr. Moody to gather such audiences as no minister of our days has drawn, he as it were said to the ministers of our time, with new emphasis, Keep yourselves from this idol. As we have said, the true servant of the Lord Jesus will know how to make all knowledge subservient to the great end of setting forth Christ. Except a man humble himself and become as a little child, he cannot enter into the kingdom of heaven. Blessed are the poor of spirit, for theirs is the kingdom.

INTERNATIONAL BIBLE STUDY.

May 23rd, 1880. *Matthew VI.* 1-16.

WHAT an insight do these words give us into the deep depravity of man's nature. Every body can see for himself the depravity exhibited in acts of direct wickedness; but our Lord takes the best acts of men, those that should naturally be expressive of love to God and man, and reveals the odious fact that instead of such love they are dictated by a miserable self-love. A man bestows alms, and his object is not to relieve the wants of the needy, but to gain the admiration of lookers on. He professes to be giving something, and yet is really trying to get something, and is influenced as much by covetousness as when he is driving a bargain. He wishes to be thought generous and pious, and instead of piety and generosity it is simply a bad counterfeit that he is trying to pass off. What an amazing contempt for God is implied in all this. The presumption is that God is going to be a partner in his scheme and help him to deceive people. God must be content to occupy a very secondary place; the good opinion of your miserable fellow-sinners is what you are seeking while you pretend to be aiming to please God; and God is to let you have your way. Could any thing more repulsively show the insignificant *role* that man assigns to God in the Government of the world?

"They have their reward." That is, the honour that cometh from man. They are esteemed pious. They deceive their fellowmen and perhaps themselves, so as at length to imagine that God is pleased with the crumb of honour that falls to him from your hypocrisy; and thus you make for yourself an incline down which to slide suddenly some day into hell.

"Thy Father who seeth in secret." They who are living in self-will, which is disobedience to God, dislike the thought of God's all-seeing eye, and cultivate the habit of not recognizing the presence of God. In this way they incapacitate themselves for the recognition of God's approving smile as a motive for well-doing. This is the highest and grandest of all motives, and if allowed to exercise its proper sway would presently transform this world into something much more like paradise. This is what man forfeits through putting his fellow-man in the place of God, choosing corruption in all departments of his being, and perdition. "I know thy works" says the Master to the believer; and a believer is one who knows that Christ knows his works, and troubles himself not at all that others should know them. More than this, he rather seeks to disguise his works of charity, lest the praise of man should come to him and prove a snare. He feels that it is better for his soul-health that he should be without it. What are we to think of those Christians who make themselves unhappy because they think they are not noticed as much as they should be by their brethren? Who are always hankering after that kind of praise which expresses itself in social attentions?

"Love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." 6. What an extraordinary picture is this which is here presented to us! A man is professedly engaged in praying to God; words expressive of admiration for God fall from his lips; his prayer sets forth his sorrow for not having been more faithful to obey that glorious Being, and his earnest desire to enjoy his favour; yet the whole thing is a sham, a play, a piece of acting; while calling upon God he is thinking of the impression produced by his prayer upon the mind of some wrehched sinner that happens to be in the neighbourhood. He is inviting God to join him in playing this piece for the sake of making men think he is very pious. Well, it is not necessary for us to go back to ancient Jerusalem to find these hypocrites. Are there not those among us who assume the attitude of prayer and use the language of prayer or profess to join in the prayer offered by another, whose thoughts are really about the impression made by them upon their neighbour? And is it not possible for one to offer what seems to be a beautiful prayer and all the time be mainly solicitous that men should note the felicity of his diction and the wisdom of his petitions? Is it possible that even that good man, the prophet Isaiah, had some convictions of this kind when overwhelmed by the vision of the sera. phim about the throne, he cried out, 'Wo is me for I am a man of unclean lips, and I dwell among a people of unclean lips!' Let us avail ourselves of the coal from off the altar to get this uncleanness purged from our lips.

"Use not vain repetitions as the heathen do." 7. If our Lord were speaking in our day, it would not be necessary to go so far as the heathen for examples of these repetitions. In "the Garden of the Soul," at the beginning of the Jesus Psalter, we have this note: "This Psalter consists of 15 petitions, and the glorious name of Jesus being repeated ten times before each of them the repitition is made thrice fifty times." After each petition the Lord's prayer and the Hail Mary are repeated. Protestantism is comparatively free from this superstition. There is however a form of vain repetition which we need to guard against; as when a person prays without faith and goes on asking for the same thing, not exercising an appropriative faith for the answer. A mother had been praying for years for the conversion of her daughter. A Christian friend asked her one day if she had sought directly to lead her daughter to the Saviour? She answered in the negative. Well, said the friend, why not believe that God has heard your prayers, and speak to your daughter as though you believed God would use your words for her conversion? The mother acted upon the advice that very day and that very day her daughter was led to the Saviour. Our Lord bids us not only ask but receive; and the faith of many fails just here.

"Our Father." This prayer is for believers; for those whose chief desire is that God may be known in his holiness and that sinners may be converted unto him, and earth become like heaven, controlled by the will of God.

And it is not far the iudividual believer, but for a body of believers; being in the plural. It was chiefly for the time preceding our Lord's ascension, for then a new instruction regarding prayer came into operation, viz. that all prayer should be in the name of Christ. But it is a prayer wonderfully replete with instruction for the Christain.

"If ye forgive not neither will your Father." The great principle here embodied is that if we hear not God, God will not hear us True faith will lead us to do that which is pleasing to God.

NOTICES.

RECEIVED for the Grant Road M. E. Church: V. H. Rs. 30; Mr. B. 10; Mr. C. 10.

REV. D. O. Fox will preach to-morrow D. V. at Grant Road church, at 8-30 A. M. and 6 P. M.

Epitome of News.

SATURDAY, MAY 8.

—*Globe:* A movement is on foot to press for a home postage of one halfpenny, an ocean penny postage, a sixpenny telegraph service, and universal money order system. A committee is in course of formation to press the important questions on the new Parliament.

—The *Times'* correspondent, writing from Arequipa, in Peru, on the 10th of December last, gives an account of a railway which has recently been constructed on the Andes mountains, and which is probably the most marvellous instance of engineering skill extant. The correspondent writes:—Behold me now at home in the Andes! A journey which till lately would have taken months of toil and danger is in our days accomplished by a few hours of easy and perfectly safe railway travelling. I set out from Lima on a Wadnesday afternoon by a special engine on the Oroya line, and arrived before evening at the Matucana station, 101 kilometres from Callao, and 2,374 metres above the level of the sea. I proceeded early on the following morning to Chicla, the furthest spot which the railway has hitherto reached, 140 kilometres from Callao, and 3,710 metres above the sea level. At Chicla I took horses, and by a four or five hours' ride came to the summit of the Pass, 169 kilometres from Callao, and at a height of 4,896 metres (about 16,300 English feet) above the sea, and 838 feet above the uppermost, 3849 feet long tunnel, which the line is intended to reach, and to which the earthworks have already been extended. I travelled under the best auspices. I had with me three wise guides and instructors, M. Ernest Malinowski, a Pole, the chief-engineer who planned and executed all the works of the line; Mr. Cilley, its general superintendent; and Signor Antonio Raimondi, an Italian, for many years a resident of Peru, and more learned in the mineralogy, geography, history, and economy of the country than any native Peruvian.

Some of the gradients are 4 per cent.

—*Bombay Gazette:* Mr. Bradlaugh, although he does not believe in the deity, or in oaths, does not object to take the oath of allegiance from tenderness of conscience, but for political reasons. For years past he has been proclaiming in season and out of season that the Prince of Wales should never be permitted to come to the throne. He is not only a Republican but the chief of the Republican propaganda, such as it is, in England, and he has a certain number of adherents amongst the working classes. The action of the Government in instituting an inquiry into the propriety of abrogating the oath of allegiance to meet Mr. Bradlaugh's views, gives a factiticus importance not only to himself, but to his movement. In the eyes of Continental nations the fundamental question of the existence of the dynasty will for the first time be brought into debate, if not into question. In the eyes of the working men of the English manufacturing towns, Mr. Bradlaugh will assume the proportions of a hero, who, single handed, is able to put the monarchy on its defence.

—It is reported that a granddaughter of Rao Bahdur Becherdas Ambaidas was married last week to a bridegroom so small that he had to be carried by a person in a palanquin when he went to fetch his bride.

MONDAY, MAY 10.

—THE *Bombay Review*—A furious social quarrel seems to be raging among the Parsis of Baroda. The dispute is, as to the propriety of consigning to consecrated Towers of Silence the dead bodies of such Zoroastrians as are not descended from purely Zoroastrian parents.

—Mr. Haegert, missionary among the Santals, has lately been obliged by ill health to proceed to Europe.

—In Holyoke, Mass., paper is made directly from logs of wood. A powerful machine takes in a poplar log at one end and turns out paper at the other. The monster's diet consists of seven and a half cords of wood per day, yielding from three to four tons of pulp. The paper is used for books and newspapers.

—Rev. S. Knowles in the *Lucknow Witness*: In the "Missionary Herald" of 1845, the Revd. S. Robson, Missionary at Damascus, informs us that "The fruit of the vine forms a substantial part of the food of the people—from August to December, bread and grapes are the principal meals of each family. Grapes are dried in large quantities to preserve them as raisins; and, in this form also, they supply articles of food and drink, to be used after the grape season." The Revd. Dr. Duff in an account given of his journey through France, says,—"But what is the providential design in rendering this soil favored by a genial atmosphere so productive of the vine, if its fruit become solely either an article of luxury, or an instrument of vice? The answer is that Providence had no such design. Look at the peasant at his meals in vine-bearing districts! Instead of milk he has a basin of *pure unadulterated* 'blood of the grape?' In this its native original state, it is a plain, simple, and wholesome liquid; which, at every repast, becomes to the husbandman what milk is to the shepherd, not a luxury but a necessary; *not an intoxicating, but a nutritive beverage.*"

What is there on earth which is not subject to decay? We plainly see that as soon as life in any thing comes to maturity, it hastens to death and dissolution. The fruit of the vine is not excepted. The beautiful cluster of ripe grapes will rot away, uuless we take pains to preserve it. That the Hebrews knew how to preserve their rich clusters of grapes for future use is very evident from what Dr. John says in his Biblical antiquities—"The *must*, as is customary in the East at the present day, was preserved in large firkins, which were buried in the earth. This *must* was boiled till the liquid part of the grape juice was evaporated by the heat, what remained became a thick substance, *which might be kept for any length of time.*" Captain Treatt in his travels in South Italy, says, that "The boiled juice of the grape is in common use among the people. The Calabrians keep their intoxicating and uuintoxicating wines in separate apartments. From inquiries I found that the *unfermented wines were esteemed the most.*"

TUESDAY, MAY 11.

—The *Daily News'* Paris correspondent writes: M. Jules Ferry, at a banquet of his constituents in the Vosges, said—"We are asked why, after consolidating the Republic, we seek new struggles. Ah! what would you say to the man who, having recovered his house, left the key with his adversary? The key of the future of our Republic is the education of youth. Our work is purely defensive. We persecute no one. Never was religion more free. Never was the Budget of Public Worship more liberally voted. Never were the Catholic priests more free to preach what they like in forty thousand pulpits. But no reasonable Government can tolerate the liberty to conspire against and undermine it under the cloak of religion. If modern society were to permit itself to be bound and tied by an infinite number of associations and affiliations, we should be like Gulliver, at the mercy of the Liliputians. There are, notwithstanding contradictions, two sorts of clergy—the one the parochial clergy, which we venerate and pay according to the Concordat; the other the congregational clergy, which the Concordat did not anticipate, which wear robes of all colours, and depend upon a foreign Sovereign, and which we persist in ignoring. If their aggression were to succeed, I have no hesitation in saying that the Concordat would be a delusion, and it would be better at once to proclaim the separation of Church and State. The decrees, you may rely on it, will be executed to the letter. We are moderate, but resolved."

—Remains of lake dwellings have been discovered in a peat bog near Milan, and in a street in Milan excavations for a house have brought to light what are believed to be vestiges of the old Roman theatre.

—*Watchman*, April 14: On Thursday next the Rev. Wm. Arthur and his companion, the Rev. F. W. Macdonald, are to leave Liverpool by the White Star steamer *Britannia* for New York, where they may be expected, if all be well, to arrive on the evening of Saturday week or on the morning of Sunday week. The best wishes of the Connexion accompany these honoured brethren on their mission of brotherly greeting and representation to the General Conference of the American Methodist Episcopal Church.

—To-day's papers: The mission to Abdul Rahman has crossed the Hindu Kush safely. Abdul's whereabouts are still unknown. The news of a rebellion against him in Budakshan has been confirmed.

General Roberts's force makes no long halt till Maidan is reached. After stores have been delivered to the Kandahar column in Logar, in Maidan supplies will be collected.

On the night of the 7th the whole of the Commissariat cattle were stolen from Jellalabad by raiders from Lughman, who escaped through the Darunta Gorge.

Mahomed Jan is reported to be in Kharwar, southwest of Kushi. He has hung the Koran round his neck and calls on all people to join in a new *jehad.*

—In the last number of the *Athenæum* received fears are expressed that Gordon Pacha's retirement from the Governor-Generalship of the Soudan may prove detrimental to the cause of civilization, no less than to the prospects of geographical explorers. Raof Pacha, his successor, is said to have the reputation of being a fanatic Arab, and a wellinformed correspondent at Cairo apprehends that Gessi, Slatin, Marno, Schnitzler, and other lieutenants who owe their appointments to the late Governor-General, and have done good service in the suppression of the slave trade, will be dismissed.

WEDNESDAY, MAY 12.

—*Christian*: There is a Civil Damage Law in eighteen of the United States, which enables the family of an injured, ruined, or deceased drunkard to sue for damages the landlord who sold him drink, which law the "Whisky Ring" of Massachusetts is trying to get repealed so far as that State is concerned. The prelude to one of Mr. Joseph Cook's lectures in February was devoted to the upholding of the law.

—We hear that the Bombay Government, after considering the proceedings of the Court of Enquiry, have ordered the name of Sergeant

Herbert to be struck off the rolls of the Bombay Volunteer Carps.

—The leading organ of the English Temperance advocates claims that no fewer than 315 members of the new House of Commons may be designated as the Local Option party.

—*Overland Mail*: The *Diario Espanol* publishes what purports to be a confession made by Otero to the Duke de Sesto, the Grand Chamberlain, who paid a final visit to the condemned man the day previous to his execution. Otero is represented to have made the following statement:—

Tell the King that I am sensible of the compassionate feeling of the whole Royal family. I do not wish to compromise anybody. I was deceived and led astray. I entered an unknown association, and was subsequently brought to Toledo before a secret meeting of masked men, who decided that I should kill Senor Canovas del Castillo. Thence I returned to Madrid, after receiving 130 francs and a firearm. Shortly after this the original order was revoked, and I was directed to kill the King. The day on which I attempted the life of the King was considered by two of my associates a favourable opportunity, and had I missed it I should have been assassinated. They accompanied me to the gate of the Royal Palace and remained near me. The rest you know.

Telegrams report severe tornadoes on Sunday in Missouri, Iowa, Illinois, Wisconsin, and Kansas, doing vast damage, with general atmospheric commotions throughout the Mississippi Valley.—

The number of deaths will probably reach 150, when all are reported. A severe storm also raged on the lakes. To-day's reports from Marshfield say that the dead may number 100. Corpses are still being drawn from the ruins. Eye-witneses describe the tornado as frightful. It appeared as a black cloud, funnel-shaped, and lined with fleecy white, turning like a screw propeller, with great velocity, destroying everything in its path. It was about half a mile wide, and moved with a terrific noise twisting off the large trees and peeling the bark from the small trees, blowing the houses from their foundations, lifting cattle, hogs, horses, sheep, and poultry into the air, and carrying them long distances.

The Chilian Legation at Washington has received news from Panama that Callao has been blockaded by six Chilian steamers. and that a great panic prevails in that city and at Lima, the inhabitants of both places taking to flight.

—The Rev. Ralph Stott, who was born in Yorkshire in 1801, died in Natal in March. He entered the ranks of the Wesleyan ministry as long ago as 1828, and was shortly afterwards sent as a missionary to Ceylon. and was soon able to preach in Tamil. In 1852 he began mission work among the coolies in Natal, and, though above eixty years old, learnt Hindustani and preached in that tongue. He knew, more or less, fifteen languages.

Thursday, May 13.

—*Bombay Gazette*: "Our merchants will be interested in knowing that Government have at last made use of the Prince's Dock though in a way that would not be anticipated of anybody. Last week the Government had six horses to ship on board the S. S. Umballa for Kurrachee; the steamer at the time was loading in dock. The horses were sent to the Carnac Bunder, where they were put by a crane into a native boat; this boat was then towed into the Prince's Dock, put alongside the west wharf and the horses lifted by a crane on to the dock wharf; they were then led to the part of the dock where the Umballa was lying and put on board the steamer."

The above statements have been denied.

—Kandahar, May 11.—The Viceroy's letter and gifts were formally presented on the 11th to Wali Shere Ali Khan in presence of General Primrose, officers and notables. The Wali declared his intention of remitting the two most obnoxious imposts, viz:—the poll tax on all non-Duranis and the arbitrary dealing with the copper coinage.

—The str. *Mirzapore* left Aden for Bombay with English Mails, Tuesday at midnight.

—General Grant does not believe in bayonets:—Anything that adds to the burthens carried by the soldier is a weakness to the army. Every ounce he carries should add to his efficiency. The bayonet is heavy, and if it were removed, or if its weight in food or ammunition were added in its place, the army would be stronger. As for the bayonet as a weapon, if soldiers come near enough to use it, they can do as much good with the club-end of their muskets. The same is true as to sabres. I would take away the bayonet. and give the soldiers pistols in place of sabres. A sabre is always an awkward thing to carry. No doubt war shows instances where the bayonet is effective, but these instances are so few that I do not think that they pay for the heavy burthen imposed on an army by the carrying of the bayonet.

—The *Examiner* on M. Zola's last: After about ten pages of indecency well kept up the reader becomes inured to the thing, and "Nana" becomes as harmless as a tract. When a writer is as indecent as the French law will allow him to be in his opening chapters, he has no power of increasing his effects, and can only keep on repeating them; thus the at first alarmed mind of the reader becomes gradually hardened, then indifferent, and finally bored.

—Yesterday morning about 9 o'clock, a boiler accident took place on the premises of the New Prince of Wales Spinning and Weaving Company, situated at Chinchpoogly, by which two men were killed and seven others were injured more or less severly.

—During the voyage home of the Malabar there were several deaths during the voyage, viz, twelve men, one women, and three children. One of the men committed snicide in the Indian Ocean by jumping overboard.

—The *Spectator* quotes a lecture delivered by a German Professor in which some of the evils of the present system of public education are dealt with. He says that "headache in schools decidedly increases, until in some schools one-third of the scholars suffer from it. He believes that the cause is over intellectual exertion, caused partly by the adoption of too many subjects, but principally by the tendency to demand night work."

—The American Free-thinkers, says an English paper, have been rent in twain by the same conduct which recently split the English secularists into two hostile camps—the publication of immoral literature by some of their leaders. It seems that in America as in England, the great majority of the party—117 societies against eight—belong to what Mr. G. J. Holyoake emphatically calls "the polecat section." Their ablest man, Mr. Abbott, writes almost despairingly in appeal to them. He says:—"The very life of liberalism is at stake. If the great liberal body, organised and unorganised, is already too far corrupted by the poison of free love to care for these revelations, if it feels no burning immediate necessity of speech and action in defence of its own purity and good name, if it lazily or stupidly consents any longer to be represented by the men who have thrust themselves forward before the world as our 'martyrs,' then its damnation is coming swiftly, and I care not how soon it comes. The breach between the genuine and the spurious is made. Let it grow wide as the Amazon, and deep as the bottomless abyss!"

—*Sunday Mirror*: When people condemn us for venturing to speak of God in a manner the most intelligible, how can they be supposed to believe in the existence of millions of gods and goddesses? Yet will the truth be told? There is nothing in the heavens above or the earth below which they would not swallow as soon as their interests are touched. We have seen men the furthest gone from the path of faith who, on the approach of the least danger, would forthwith send offerings to Kali, who, when they are ill, would invite Brahmins to pray for them, and who, when a dear one is indisposed, would get conjurers to expel ghosts and evil spirits. An educated man who assaults us with the whole quiver of inductive philosophy, is known to believe in the existence of ghosts innumerable—he-ghosts, she ghosts, horse-ghosts, and cow-ghosts *et hoc genus omne*,—and he is not the man to boldly face darkness, as he is ready at the same moment to hold forth with the utmost eloquence upon the deep mysteries and scientific truths of spiritualism. Our brother is deeply versed in the history of the past and the hidden things of the future. He would spend lots of money to get a seer to reveal the name of a thief, or a priest to disclose the future. Horoscopes and astrological calculations are freely resorted to to get a foretaste of what is to happen. He has heard of the Theosophical Society and its utterances about the occult powers of nature, and these go a great deal to strengthen the innate superstition of his heart. A disciple of the modern school of astronomy, a worshipper of Newton and Herschel, he is also a zealous upholder of the science, as he calls it, of astrology. He lays stress upon the inductive and scientific method when he has occasion to refer to the Brahmos, but resorts to priests and horoscopes as soon as his future has to be consulted. Thus in his case there is superstition in the very act of avoiding superstition.

Friday, May 14.

—*The Times of India;* Hisirak Logar through Cabool, 11: A large gathering is reported in the Zurmut Valley.—The Altimore Pass is held by Afghans, and Mahomed Jan is supposed to be there.—General Roberts is advancing with a large force to join General Hughes.—Communication with the Kurrum Valley is not established.

—Press Commissioner; In consequence of the increased cost of the war in Afghanistan as now estimated, the Governor-General in Council has determined to borrow 313 lakhs of rupees, being the amount required for the construction of productive public works in 1880-1881. The loan will be part of the four-and-a-half per cent. transfer loan 1879. Its terms are substantially identical with those of the notification of the 13th March 1879. Tenders for the new loan will be opened on the 14th June. It is payable in four instalments, namely, one-fourth on or before 25th June, 26th July, 27th August, and 30th September, respectively. The amount of the loan is that of the grant for the construction of productive public works 1880-81, less rupees eighteen lakhs, twenty thousand regranted from last year as explaned in para. 30 of the Financial Statement.

—The Rajahs of Bulrampore and Rampore have offered Government a lakh of rupees each for the benefit of sick and wounded. Government will brobably accept the offer and a committee be formed for the administration of the fund.

—China papers report that popular disturbances have broken out in the south of the province of Shantung, on account of the authorities insisting on the destruction of the poppy plants. A body of cavalry was sent to put down the rising. In Shanghai, also, a proclamation was issued ordering that the opium shops in the city should be closed within ten days.

—Deaths last week, 440.

—Another of the men injured by the boiler explosion at Parell died yesterday.

—A man-eater has made its appearance at Candeapur (Goa) and is committing havoc among the people, no fewer than eight persons having been killed. The *Ultramar* says a detachment under Lieut. Azavedo has been despatched to kill the brute.

Selections.

ON HINDUISM IN THE NINETEENTH CENTURY.

In his admirable life of Dr. Duff, his biographer, Dr. Smith, speaks of Calcutta as the "brain" of India. We do not know whether there is any real distinction between the "brain" and the "brains" in the common acceptation of the term; but if an incident which we record below can be accepted as a fair representation of the intellectual condition of the place, and of India generally, the "brains" of Calcutta would not figure very highly in the estimation of intelligent men, certainly not of those enlightened by the teaching of the Word of God. Most unquestionably, during the last half century, there has been an enormous impetus given to knowledge, both religious and secular, by the powerful agency of Dr. Duff and other Christian workers; much ignorance has also been dispelled by other agencies. Christian philanthropists cannot be too thankful for what has been already effected. They may fairly and honestly rejoice in the reward bestowed upon the noble devotion and self-sacrifice of the agents they have employed. But it would be folly to imagine that the work of enlightenment is accomplished, or that it is on the eve of accomplishment. India may be fitly compared to a dark room, which has for many centuries been closely shut up, barred and bolted, from which every ray of light has been scrupulously excluded. A true estimate of missionary success will be formed by imagining that here and there a few crevices have been made, letting in small pencils of light, illuminating in some corners tiny patches, making darkness elsewhere visible, and creating a certain amount of commotion in the foulness around. This is no small triumph to have achieved, considering the feeble means hitherto employed, and the vast extent of the space enclosed and shut up by the Prince of this world. There is another view of the subject entertained; but, before we advert to it, it will be well to place before our readers the incident which has elicited these remarks. We reprint it from the *Friend of India* (January 7, 1880):—

THEFT OF AN IDOL BY A PRIEST.—The Hindu community of Calcutta, more especially those residing in Baugh Bazaar, will learn with surprise of the theft of an idol known by the name of Muddun Mohun, on Saturday last. As the history of this idol may interest some of our readers, we subjoin the following:—"Muddun Mohun," which is a century and a half old, was originally the property of the Rajah of Bistopore, who about 125 years ago, being in want of money, pledged it with one Gocool Mohun Mitter for Rs. 25,000. Some time after, the Rajah in question, being in need of more money, asked for and obtained a further sum of Rs. 25,000. Later on, the Rajah wanting to redeem the idol, Baboo Gocool Mohun Mitter refused to part with it, offering him another, and a gold one, in its place. The Rajah declined this offer, and recourse was had to law. By an arrangement ultimately arrived at, Rs. 50,000 more was paid to the Rajah in full of all demands, and the idol became the property of Gocool, on whose death it reverted to Baboo Jodoonauth Mitter, the present owner. This Baboo kept the idol in his *Thacoor Barree*, permitting worshippers access to it. Another idol, named *Radica*, was shortly after introduced into the house and united to Muddun Mohun, The happy pair possessed a zemindaree, and a garden, which jointly yielded Rs. 5100 annually, and was spent over their decorations and other requirements. A Brahmin of the Ooryiah caste, named Mahadeb (Panhah), was retained to perform the ceremonies, and to generally look after them. This man's cupidity led him last Sunday to conceal himself in the house, and to clandestinely remove "Muddun Mohun," and bury "Radica" *pro tem.* in a vacant house adjoining. While going along the road with his booty, Mahadeb happened, unfortunately, to fall under the observation of a policeman, who arrested him on suspicion, and took him to the local thannah, where the discovery was made. He now awaits his trial.

We cannot, of course, surmise what would have happened if the policeman had not arrested the Brahmin with his booty, or whether, in the eye of the law, Mahadeb would even now be punished for having stolen a log of wood, value probably sixpence, or be guilty of sacrilege and other high crimes and misdemeanours. The course of procedure when the Brahmin was arrested with the god in his possession was, we believe, as follows:—The thief was taken to the lock-up, and, in what is termed the "Malkhanah Register," the god, or the log of wood, must have been entered. If no claimant apperred, it would in due course be entered in the Register of Stolen or Unclaimed Property. Eventually, if not claimed by the man whose property the god was, it would be brought to sale and disposed of by the Nazir, or Naib Nazir, who would receive a commission on the purchase-money.

To such accidents gods are liable in the "brain" of India in 1880. So far as we can understand it, there is no special provision in the Criminal Code for cases of sacrilege of this particular sort. The stealing a god who has not his jewels on, but is merely a log of wood, and carrying him away in a bag or a bundle, can hardly, we suppose, under the peculiar circumstances of the case, in the eye of the law be a more serious offence than the stealing of wood or stone. In the chapter of the Code treating of "offences relating to religion," any one "destroying, damagiug, or defiling" a sacred object, with intent to insult the religion of any class of persons, may be imprisoned for two years, or fined, or both. But it would not be easy to prove that the god had been destroyed, or damage, or defiled by being carried about by a Brahmin, whose intent certainly was not to insult the religious feelings of the god's worshippers, but only to make money out of them by a felonious act.

We will not, however, forestall the sentence of the law on the Brahmin—himself a god for stealing another god—or guess at the immunities which he might claim considering the relative position of the two. Our business is rather to try to bring before the minds of Christians the vast amount which has yet to be done before darkness gives place to light even in Calcutta; furthermore, to point out how mistaken science leads too many intelligent persons to imagine that Hinduism is a creed which has pretensions to rank amongst the religions of the world, unless the most degrading fetichism can be so accounted. It would be difficult to adduce a more flagrant instance of the vast amount of stolid ignorance of rational religion still abounding in Calcutta than the instance above quoted. While doing profound homage to the devoted labours of Christian missionaries there, and while recognizing that there has in many important instances been a considerable removal of obstinate prejudice and perverse blindness, masses of the community must still be in a state of primitive barbarism in religion; and this, to use the eloquent language of Dr. Duff, "not among barbarous hordes that roam over deserts untrodden by the foot of civilized man, or wander by the tangled margin of rivers unknown to song. No; but among the remnants of the most ancient civilization on the face of the globe!—in the very midst of hundreds and thousands of professing Christians!—in the heart of the metropolis of the richest, the fairest, and the mightiest province of the British empire!—and under the eye of the viceregal representative of the Protestant Sovereign of these realms!" Of late there has been a large diffusion of Government education in Calcutta. It has been the chief seat of what, more carefully conducted, might have been a noble experiment. We do not deny that it has borne some good fruits, even though divorced from, instead of being "in close and inseparable alliance with, the illumining, quickening, beautifying influences of the Christain faith." What Dr. Duff justly termed the "blind suicidal policy of high English education without religion," though fraught, as we believe, with untold mischief present and future, has been to some extent comparative light amid thick, palpable darkness. But clearly, with all the resources of Government at its back, its influence is still most limited and unavailing. We cannot tell whether Baboo Jodoonauth Mitter has profited by it or not, or whether it has reached any of his family, but it is quite clear that he might be M. A. of the Calcutta University and yet be the proprietor of the "Muddun Mohun." Instances of this strange commixture of gross idolatry with high English education have been witnessed in Calcutta. Plainly, some more powerful dissolving agency is requisite, and that freely administered, before either common sense or rational religion will be a distinguishing characteristic of the "City of Palaces."

In pages like ours we hope it is needless to dwell upon the frightful evil of countenancing, in any way, these gross and offensive exhibitions of idolatry. Christian men and women, of course, abstain from this sin, But there are only too many, even in exalted station, who by their presence do lend support to these delusions. Mr. Vaughan, in *The Trident, the Crescent, and the Cross*, pertinently quotes on this subject the judgment of the *Bharat Britza*, the organ of the orthodox Hindus. It says "The Sahibs go about glorying that they are not idolaters; on the other hand, they do not hesitate to encourage idolatry and amuse themselves with it. How many distinguished Sahibs this Durga festival are attending, by invitation, the houses of our great men! How many Sahibs of high station and respectability come together to note their approval of the dancing of harlots! How many are there who do not object to eat meat in an idol's temple! Is this the conduct of non-idolaters? How very difficult it is to tell a man's mind by his words!" But what is more painful even than this is the laboured system of apologies for Hinduism which is created by men of learning who avowedly have no sympathy with vulgar idolatry themselves, but yet frame excuses and explanations for it. Our complaint is that many able men, enamoured of profound learning and high-sounding maxims, fail in adequately presenting to either Christians at home, or Hindus in India, an accurate description of the degrading superstition which is now the true condition of Hinduism. No mirror is held up which faithfully reflects the exact lineaments of the creed of the millions of India now living in Calcutta and throughout Hindustan.

As a most favourable specimen of this defective teaching, we might refer to an able and excellent man, Professor Monier Williams, of Oxford. Professor Williams is himself profoundly convinced of the divine claims of Christianity, differentiating it from all other religions; but he has published a book entitled *Indian Wisdom*. He represents it as furnishing "an insight into the mind, habits of thought and customs of the Hindus, as well as a correct knowledge of a system of belief and practice which has constantly prevailed for at least 3000 years, and still continues to exist as one of the principal religions of the world." Still in this able and elaborate work we are only informed that idols did not exist in the Vedic period; also that little is said about them in the Code of Manu in the fifth century B. C. There is an allusion to a sort of mockery of idolatry (p. 472) in a Sanskrit drama, but from the beginning to the end of *Indian Wisdom* a student wholly ignorant of India would with difficulty gather that the religion of India is, and has been for many centuries, naked

idolatry of the most gross and vulgar description, little superior to that of savages in Central Africa: or, if he did gather the fact somehow, he would find it still more difficult to conclude how and when there had been the lapse from wisdom into the most degrading folly. While we recognize the value of a book of this description as a monument of antiquarian research, throwing light upon the past, it only tends towards delusive estimates of the present. Calcutta in the present is more remote in its religious creed and practices, from what Professor Williams represents, than modern Rome is from Christianity. But of all this we hear not one word in *Indian Wisdom*. If it were possible to recover and restore a representation of the religious tenets and practices of the Druids, it would throw almost equal light on the present condition of Christianity in the East End of London. The real state of Hindn thought and practice in religious matters will be discoverable, however, in the trial of Mahadeb, for "taking dishonestly the movable property" of Baboo Jodoonauth Mitter without his consent—*videlicet* his god! Perhaps Professor Monier Williams will, some day or another, supplement his volume on *Indian Wisdom* bv another on *Indian Folly*. The materials for it are abundant. When again we pass from Professor Williams to the statements and assertions of more advanced and speculative writers, we are not quite certain whether Christianity, as it is commonly understood, is the best religion after all. When these assertions are put forward,as they are put forward,by learned men. the incident of the god "Muddun Mohun" becomes still more perplexing and still more inconsistent with the erudite theories put forward for our acceptance as descriptions of the religions of the East.

Can it be any wonder,then,that intelligent and conscientious missionaries, who have not to do with the dreams of the past, but with the salvation of souls in the present, dismiss as learned *skiomachiæ* these conclusions and oppositions of science, falsely so called, which have their use in gramatical pursuits and the extension of learning, but bear feebly upon the work of conversion to the truth as it is in Jesus? They see the multidues "made upon their idols," and it is with this madness they have to deal. They have to do with Hinduism in its present vulgur concrete, not in its dim and possibly sublime abstractions of the past. It does not even concern them to consider whether Keshub Chunder Sen, npon whom so many fond hopes have been built by distinguished sages, is or is not a prophet. This, too, has to be left to himself and his admirers in Europe and Asia. He may be inspired, but, if so, it is most probably with self-conceit, or he may be far more probably an Oriental reproduction of European and American infidelity. Hinduism in the nineteenth century is vulgar unsophisticated idolatry. Calcutta, like Athens of old, is a city "wholly given to idolatry." Those who look upon it with the heart, the spirit of St. Paul, see before them "a land of images." If there is any wisdom in this idolatry, it is the wisdom of this world, which is foolishness with God. The incident of Mahadeb and Muddnn Mohun is most clear proof of it. If missionaries are faithful to Him whose ambassadors they are, without allowing themselves to be entangled with vain talk and foolish disputations, they will proclaim that "an idol is nothing in the world, and that there is none other God but one."—(*Ch. Miss. Intelligencer.*)

MRS, BOOTH ON "THE WAY OF HOLINESS."

"And an highway shall be there, and a way, and it shall be called The way of holiness....the wayfaring men, though fools, shall not err therein" (Isa. xxxv. 8). This passage came to our mind with much force as we returned home last Sunday afternoon after hearing Mrs. Booth's second address on Holiness at St. Andrew's Hall. She proceeds slowly with her discussion of this supremely momentous subject. These two addresses have left her still on its threshold. But we are by no means disposed to grumble on this account. Indeed, we should not deem it wasted time if she devoted a dozen addresses to it. The way is one which many are longing to tread, and it would seem as if it had been untrodden, to a great extent. because it has not been clearly and definitely marked out, particularly at the entrance thereof. Those who have heard Mrs. Booth will agree with us in the conviction that she has been manifestly chosen of God to make plain and unmistakable a path that has too long been hidden in a thelogical mist, if it has not been left altogether unexplored. Last Sunday's address was so forcible and pointed that it seemed as if no honest, earnest seeker, however simple he might be, could by any possibility miss the wicket-gate that leads into this highway of holiness

Having read Rom. vi. 14, and viii. 3, 4, and having gathered up the dropped threads of her previous discourse, Mrs. Booth proceeded to expound the last-named passage. Wherein, she asked, does the law fail to save us? We must answer this in order to discover in what way Jesus Christ transcends the law. The law does not fail to give us *the knowledge* of sin; it is by tbe law that knowlege comes. Neither does it fail in begetting a *sense of guilt* and condemnation on account of sin. Neither does it fail in producing a *desire after righteousness* and an effort to attain it. Wherein, then, does it fail? It fails at the crucial point: it cannot give me power to fulfil itself. Through the weakness of the flesh and the sinfulness of my heart I struggle and wrestle to keep it, in vain. Here the Gospel comes in. Many teachers in these days say that the Gospel goes no further than the law, and cannot deliver from the power of indwelling sin. If so, wherein are we profited by Christ? If He cannot do more than the law, his coming has been in vain. The Gospel is not a system of truth received into the mind, like a scheme of philosophy or astronomy, but it is the reception of a Living, Mighty Saviour, able to save me, and to do it now. It is not only Christ *for* us, but Christ *in* us, and Christ *abiding* in us. That is the only religion taught in the Bible. "If ye have not the Spirit of Christ ye are none of his." If he dwell not in us we are reprobates.

How does He do this? First, by giving

ASSURANCE OF SALVATION.

He saves us and then He makes us conscious of tho fact. The law could give us neither assurance nor conciousness. By assurance I mean a personal realization of Christ, and of my acceptance in Him. In illustration of this point Mrs. Booth gave us a leaf from her experiences during the meetings in London held by Mr. Moody. At the close of an address by Mr. Moody on "The Cities of Refuge," she conversed with two ladies, one of whom was in deep soul-trouble; she declared she knew all about the way of salvation, and believed that Christ had atoned for her sins, yet she had no joy in believing and no power to resist evil. After some close and faithful dealing with her, Mrs. Booth discovered that the real difficulty was an unwillingness to make confession of Christ and to live the new life before unconverted friends. Mrs. Booth said she must make her choice; if she would not take up her cross she could not become Christ's disciple. At last she said, by the grace of God she would confess Him. The light of salvation soon gladdened her eyes. She *got saved*; then she *knew it*.

I believe as much as you do that salvation is by faith,—but faith in what? Not faith in the letter of the Word only, but in Him who is the Word. *The means* of salvation is not *salvation*. The faith is in a Living Personal Saviour. When we repose our trust in Him, consciousness attests the fact, This consciousness or assurance is a conviction wrought in us by the Holy Ghost that Jesus Christ is ours. It is this spiritual revelation of Himself, that is meant in the passage, "No man can call Jesus Lord but by the Holy Ghost." I never tell anybody they are saved; I leave that for the Holy Ghost to do. I try to help them into the way of salvation, but He needs no assistance in revealing to them the fact. Do not you presume to do his work. Nobody can see the windiugs of the depraved heart but God. Nobody can tell when a full surrender has been made. When the seeker is whole-hearted, God will soon make him to *know*. If God has not told yon that you are saved, be up and strive to make your calling and election sure. It is a great deal easier to get saved than to make yourselves believe you are saved when you are not. The great difficulty is not want of *faith*,but want of *obedience*.

After stating and restating this line of thought, Mrs. Booth found her time was spent, and abruptly closed her argument. She had, however, made it as plain as daylight that the first and indispensable step towards *spiritual power* is *assurance of salvation*, and that this asssurance is the privilege of every true believer, —a good afternoon's work.—(*Christian.*)

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

EXETER HALL was filled on the evening of Thursday last by the members and supporters of this active Association. The report read by Mr. W. Hind Smith showed a marked progress in distinctively aggresive work, and called upon all Christians to join in prayer for these efforts to win the young men to Christ.

During the evening addresses were delivered by the Right Hon. the Earl of Shaftesbury, K.G. (who presided), Revs. Burman Cassin, J. Clifford, and H. Sinclair Paterson, M.D.; also Messrs. S. A. Blackwood, R. C. L. Bevan, George Williams, and H. M. Matheson. The following extracts from some of these addresses will be read with pleasure. The pressure on our space prevents our giving any extract from Dr. Paterson's address at present.

The Young Man in the Association.

BY REV. BURMAN CASSIN, M.A.

I wish to set before you the advantages which characterize this Association and every member of it, and then the responsibilities, each responsibility answering to an abvantage.

The first characteristic is that it is a *Biblical* Association. The Word of the everlasting God in its integrity as God's message to man is the rock upon which this Association rests. This is important, because the more we study and love the written Word, or God's Word written, the closer are we drawn to the Living Word, the Lord Jesus Christ.

The responsibility which I would place opposite this is the fact that the Word read, studied, and pondered shall form the matter of judgment at the last day: "The words that I have spoken, the same shall judge him at the last day."

The second advantage I will call the *devotional* character which marks your Association. I find that prayer is a predominate element in the work.

Against this I place the responsibility: "Ye have not, bocause ye ask not. Ye ask and receive not, because ye ask amiss."

The third of these advantages is the *educational*. I rejoice in the many classes and meetings for the cultivation of the mind.

The responsibility I place against this is contained in the solemn words, "Ever learning, and never able to come to the knowledge of the truth."

Now another characteristic of the Association is its *social* aspect, the companionship of godly young men.

And this responsibility I would remind you of: "Let no man put a stumbling-block or an occasion to fall in his brother's way."

The fifth characteristic of the Association I

will call the *musical* aspect, and, rightly used, it is a great power for good.

But remember the responsibility: "Whatsoever ye do, do all to the glory of God."

As the sixth characteristic I would mention the *hospitable* character of the Association; you care for the stranger and the foreigner.

The responsibility attached to this is: "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."

Seventh and last I would mention as a characteristic of this Association that it is *practical*. There are many beautiful theories, but often they come to no practical point.

The responsibility entailed by this advantage is: "Every tree is known by its fruits."

The Young Man in Temptation.

BY REV. J. CLIFFORD. M.A., LL.B.

The temptation of the social circle. Here there are fearful perils to be encountered. The social circle is unquestionably full of dangers to all; to none so much as young men. As we view the state of Londou we feel that the Christian life is exposed to severe peril. Our companions are forced upon us, and the way in which we deal with them has an influence over our whole future. How often it has to be said of a young man, "He fell into bad company!" That phrase explains and accounts for thousands of sad failures.

A story is told by Dr. James Hamilton of a young man who, on his eighteenth birthday, came up to London from Kelso. In the metropolis he met one who had come from the neighbourhood only six months previously. Of course he was asked to come and see the sights of London. He went, but after going here and there, he was conducted to a house of ill repute. He was horror-struck, and turned and fled. The decision of that moment doubtless saved him from a wasted life.

The lesson for us here is that in dealing with temptation we must be prompt; parley with evil and you are lost. If you don't want to hear the bell ring, don't pull the rope. Meet all temptation with prompt and instantaneous rejection; by that course you secure safety, and by that only.

The Young Man in Christian Work.

BY S. A. BLACKWOOD, ESQ.

Every Christian young man ought to be a soldier of Christ. He must be one who stands in the forefront of the battle, and is willing at all cost to turn the battle in the gates. A Christian young man must be *decided*; neutrality is impossible. The undecided Christian is a flat contradiction, a monstrosity unworthy of his profession and of the name he bears. If we are to work for Christ, we must carry about with us the constraining love of Christ, which passeth knowledge; we must carry about with us a deep, whole-hearted affection. We must recognise that the battle is that of right against wrong, light against darkness, God against the devil. It is only by Christian decision that we are fitted to take the part assigned us in this warfare. Another point is Christian *courage*, if we are to stand firm and to work for Christ. How men despise a coward on earth's battle-field; and if we are engaged in the Lord's battle, how does it become us to be afraid? Yet there have been times when our spirit has failed us, and we dreaded to hand a tract to a passer-by, because So-and-So was coming down the street, or to speak for Christ, because some companion would laugh at you. Thank God, He has not drummed such cowards out of His regiment yet. He Who had compassion on poor failing Peter will have compassion on us, and give us the unspeakable privilege of advancing in His army against the enemy on every side. Let us seek courage to carry the battle into the enemy's camp; so will a grand success be ours.

I would remind you how profitable to yourselves is direct personal work for Christ. If you want your own soul to prosper, as well as to win souls for Christ, you must get to work for Him.

Satan finds some mischief still
For idle hands to do.

That is true of the Christian young man, and it is a grand thing in temptation and evil solicitation to feel that you have got some work for Christ to attend to. Service for God is an immense preservative for the young Christian.

Do you want to keep your hearts warm for Christ? Let me give you four rules given to me many years ago.

Do you want to keep warm? keep in the sun, keep near to Jesus.

Do you want to keep warm? keep near the fire. "Is not My Word a fire?" Keep close to the Word of God.

Do you want to keep warm? keep near your fellow-Christians; the fellowship and society of your brethren is a capital means of keeping your hearts warm.

Lastly, do you want to keep warm? Take off your coats and get to work. Hard work is a splendid means of keeping up the warmth of the heart for Christ.

Then three things are needful for spiritual as well as natural health. The first is *air*; you must breathe, and

Prayer is the Christian's vital breath,
The Christian's native air.

The second is *food*; you must live upon the Word, "the sincere milk of the Word." And the third is *exercise*; you must work for Christ. —(*Word and Work.*)

$10,000 FOR A DRINK OF WATER,

In one of the hotly-contested fights in Virginia during the war, a Federal officer fell in front of the Confederate breastworks. While lying there wounded, and crying for water, a Confederate soldier (James Moore of Burke county, North Carolina) declared his intention of supplying him with a drink. The bullets were flying thick from both sides, and Moore's friends tried to dissuade him from such a hazardous enterprise. Despite remonstrance and danger, however, Moore leapt the breastworks, canteen in hand, reached his wounded enemy, and gave him a drink, The Federal, under a sense of gratitude for the timely service, took out his gold watch and offered it to his benefactor, but it was refused. The officer then asked the name of the man who had braved such danger to succor him. The name was given, and Moore returned to his position behind the embankment. They saw nothing more of each other. Moore was subsequently wounded, and lost a limb in one of the engagements in Virginia, and returned to his home in Burke county. A few days ago he received a communication from the Federal soldier to whom he had given the "cup of cold water" on the occasion alluded to, announcing that he had settled on him the sum of $10,000, to be paid in four annual instalments of $2,500 each. Investigation has established the fact that there is no mistake or deception in the matter. —Home Journal.

Miscellany.

—*Missionary Herald*:

A Colporter at Bagdad. In April, 1879, Shemas Suluba, one of the earlier Protestants in the Mardin field, through whose persistent efforts evangelistic work has been carried on in several villages, was fitted out with books and sent to Bagdad. The charactar of the man and the nature of his work at Bagdad can be learned from a letter he has addressed to the Mardin church:—

"Give my salaams to the church. I beg the prayers of every one of its members for this city. So many people are found in Bagdad, but they are all in darkness. Since I am to remain here the coming winter you must help me with your prayers that my remaining may not be for a testimony against them in the day of judgment, but for the salvation of their souls, that Christ may be glorified thereby. The church in Mardin must remember how it was in the beginning of its existence. The apostle says, 'I robbed other churches, taking wages of them to do you service.' So, many times I asked prayers from Diarbekir, from Aintab, that God would bless Mardin. Now the time has come for me to seek such assistance for Bagdad from the churches to which I have ministered, Bitlis, Sert, Redwan, Mardin, Kutturbul, Karabash. If I do not die, I hope to write to these churches to supplicate for the house of Israel and for the people of Bagdad that God may have mercy upon them. The Papists wish to save *the dead* by their prayers,—a thing of which they have no evidence in the Word of God, while we have in that Word both proof that our prayers prevail and command to pray for each other. I beseech my brethren to help me by their prayers that my labor be not in vain.

"I wish the brethren to know the new names by which the Jews call me. The first is 'Pookar,' *i. e.*, fallen from the grace of God; meaning I was at first a Jew and have now become a Christian. The second is 'Haman,' *i. e.*, enemy of the Jews. The third is 'Amalek' (see Ex. xvii. 8). The fourth is ''Aaralle,' *i. e.*, uncircumcised. The Jews make great exertions to induce me to return to my first religion. [They insist that Shemas is a renegade *Jew*, so mightily does he argue from the O. T. Scriptures that Jesus is the Christ.] I see the people of Bagdad love me more than the people of Mardin, for the latter gave me *one* name only, ''Akr' (a name applied to the deposit that gathers in the stem of a pipe). Praise God! The ''Akr' has become 'Siker' (sugar). He who changed that name is able also to change these.

"I would that you could see my condition. I am rejoicing, though very sad because of the blindness of the hearts of the people. Every day, early in the morning, I go and stand before the door of the synagogue. For nearly a week now one stands up by me and calls me by these names, and even follows me part of the way as I return. He says to the people, 'Do you know this vile fellow (Akr) says the Restorer has come,—Jesus, whom we crucified. He says that person was the Christ.' I rejoice that he calls out to every one who passes, be he Moslem, Christian, Persian, or Jew, 'See, this *Pookar* says Messiah has come.' I remember the saying of Paul, 'Notwithstanding, every way, whether in pretense or in truth, Christ is preached.' (See Phil. i. 15-18.) Why do we not pray for the salvation of Israel? I see the condition of the Jews, and grieve exceedingly thereat. I beseech you, supplicate from the bottom of your hearts for this people and for me."

TELEGRAPHIC NEWS.

St. Petersburg, May 6th: General Skobeleff reached Tiflis on the 25th April.

London, 7th: The *Daily News* in a leading article this morning says that the British Government has issued a Circular note inviting the Great Powers to co-operate in the strict execution of the remaining obligations of the Berlin Treaty.—The search for the missing training ship Atalanta has proved fruitless.—Mr. Fawcett having accepted office under the new Ministry, he presented himself to-day to the constituency of Hackney, when he said, after thanking them for his re-election, that the finances of India was the first question for the consideration of Government, that the erroneous estimate in the last Indian budget must be closely investigated, and those responsible for it called to account; and that England must aid India to defray the expenses of the Afghan war.

Constantinople, 7th: The Sultan has at length yielded to the pressure put upon him by Russia, and has consented to the assassin of Colonel Commerdoff being sentenced to death.

London, 8th: The Marquis of Ripon, in reply to a deputation of the Indian Council, Downing Street, yesterday said that as regards the question of

education, he should follow on the lines of the Court of Directors' Despatch of 1854.—The Board of Trade returns of exports for the last month show a decided improvement, and also a large increase in the imports.—The election held to-day at Oxford in consequence of the acceptance of office by Sir Vernon Harcourt has resulted in his defeat, and the return of the Conservative candidate.—Mr. Herbert Gladstone has been returned for Leeds unopposed.

9th: The following appointments have been made on Lord Ripon's personal staff :—Colonel Gordon, R. E., to be Private Secretary.—Major White to be Military Secretary.—Lord William Beresford, R. E., and Lieutenants Muir and Brett to be Aides-de-Camp, and Captains Foote and Fitzwilliam, extra Aides-de-Camp.

10th: All the members of the Ministry have been re-elected unopposed, with the exception of Sir Vernon Harcourt.—The Marquis of Ripon starts from London on Thursday next for India.—The Hon. E. Stanhope, late Under-Secretary for India, has refuted a statement made by Mr. Fawcett, that the former Government knew of the erroneous estimate in the Indian Budget before the dissolution of Parliament. Mr. Fawcett has admitted that he erred, and has withdrawn his statement.

11th: The *Standard* publishes a paragraph stating that it is proposed to despatch a committee of enquiry into the system of administration of the Indian finances, and that Sir Richard Temple is to be a member.—Mr. Glodstone has written a letter to the Austro-Hungarian Ambassador regretting the censure he passed on Austria's foreign policy, which, he says, was uttered in default of the assurance received that Austria has no desire to extend her rule to the Balkans.

12th: The Circular Note which the British Government has issued to the great powers, inviting their co-operation in the execution of the remaining obligations of the Berlin Treaty, specifies the solution of the Montenegro, the Greek and the Armenian questions.—Lieut. General Sir Henry P. de Bathe has been appointed Colonel of H.M.'s 85th Regiment, and Lieut. General John Arthur Lambert to be Colonel of the 89th.—The Victoria Cross has been conferred upon Lieut. Richard Kirby Ridgeway, 44th Bengal Native infantry.

Constantinople, *12th*: The anticipated insurrection in Albania has broken out, and its independence has been proclaimed. Re-inforcements are being sent to Soutari, and the Montenegrin army is concentrated on the frontier.

London, *13th*: In a speach delivered by the Marquis of Hartington yesterday, he said that Government, in view of the difficulties they have inherited, would be obliged to restrict their legislative measures during the remainder of the session.—The Select Committee of the House of Commons, which was appointed to enquire whether Mr. Bradlaugh could dispense with the oath of allegiance, have decided that he can take it.

PASSENGERS SAILED.

Per P. and O. Str. *Venetia*, 8:

For Southampton.—Dy Surg-Genl J Gibbons, Mrs Land, Mr M Martines, Mr McLellan, Mr R Witham, Surg Beatson, Mrs H F Aston and child, Mrs McLaughlin, Mrs Donaldson, Dy Surg-Genl Joynt, SubConductor Holmes, Mr C W Boyd, Lieut T S Kett, R A, Mr R Sievewright, Surg-Major and Mrs Kearns, 3 children and 2 infants, Mr and Mrs Creak, Lieut Schuyler, Mr W Pearce, and Capt Hayes.

For Brindisi.—Mrs Henry Fraser, Lieut Col Henry Fraser, Mr Baumbach, Mr J Macpherson, Mr Pickering Clark, Mr L Hernandez, Mr Cunyngham, Mr H H Jones, Mr C J Sharp, Mr W Bull, Mr Borland, Mr A Somerville, Mr W R Tucker, Mr H F Aston, Mr T W Muir, Mr Clark, Mr P Coode, Capt A J Shepherd, Mr Hartley, and Mr A R Ward.

For Venice.—Mr and Mrs W McClelland, Mr C T Palin, Capt R Warburton, and Mr N B Beardmore.

For Suez.—Mr Vernon Mr A O Frere and Lieut Sinclair, R E.

For Aden.—Mr Ed Brock, Mr N Shimmings and Surgeon Major White.

PASSENGERS ARRIVED.

Per P. O. Str. *Sumatra*, 11 :

From Southampton.—Mr and Mrs Coghlan, Mrs Taylor, Miss Moore, Mr E Fawcett, 2nd Lieuts W Pain, C Davidson, G S Aligood, and A F Heggs, Lieut G R Mac-Mullen, Mr F Bonhote, Mr S ale, and Mr Darke.

From Aden.—Surg and Mrs Hughes.

Domestic Occurrences.

BIRTH.

HAWKINS.—May 7th, at Grant Road, Bombay, the wife of Mr. J. N. Hawkins, of a son.

DEATH.

GARDINER.—May 5th, at Calcutta, George Simson, nephew of the late John Connon, Presidency Magistrate, Bombay, aged 45 years.

"BOMBAY GUARDIAN."

Subscriptions received from 8th to 15th May 1880.

G. J. Catley, 30th June 1880, Rs. 1-8 ; J. G. Tomlinson, 3rd July 1880, Re 1 ; Captain A. Lynn, 7th September 1880, Rs. 7-10 ; Rev. Dr. James Shepherd, 26th January 1881, Rs. 7-10 ; W. A. Collins, 4th January 1881, Rs. 7-10 ; A. G. Wyatt, 15th February 1881, Rs. 7-10 ; Rev. Hormusjee Pestonjee, 3rd February 1880, Rs. 7-10 ; W. C. Dunlop, 30th September 1880, Rs. 13-8 ; Royal Asiatic Society's Library, 31st March 1881, Rs. 6.

Advertisements.

MRS. SCOTT, Midwife and Nurse, offers her services to the Ladies of Bombay and out-Stations. Mrs. Scott has been 18 years in this profession. Testimonials can be shown and references given. Apply to Mrs. Baird, Female Workshop, Grant Road.

TEMPLE SCHOOL, ENFIELD HOUSE, PANCHGANI.

THE REV. ALBERT YOUNG, having enlarged his accommodation considerably in response to many applications, is now able to admit a goodly number of young Ladies and Gentlemen into his School.

A good English education is guaranteed, and pupils are prepared for Matriculation.

Prospectus sent on application.

Terms accommodated if necessary.

BOMBAY AUXILIARY BIBLE SOCIETY.

PULPIT, Family, and School Bibles in English, with marginal references and maps, bound in morocco, sheep, and cloth,—prices varying from annas four to rupees twenty: also Bibles in the Vernacular and other European languages on sale at the Bible Society's Depôt, Bombay.

BOMBAY EDUCATION SOCIETY.

Byculla Schools. Day-scholars are received on payment of fees varying from Rs. 1 to 5 a month according to the Standard. Half fees for second and all other children of the same family, Standards 18 in the Boy's School, 1-5 in the Girls school. Apply to the Head Master or Lady Superintendent.

Byculla, 3rd Sept.

NEW BOOKS! NEW BOOKS!!

A good supply just received from London. Excellent Illustrated Books for Presents. Sunday School Libraries, Reward Cards, &c. &c.

Call at Depository, or send for Catalogue.

W. J. GLADWIN,
METHODIST BOOK CONCERN,
BYCULLA, BOMBAY.

CHANGE OF RESIDENCE.

THE HOUSE OF HOPE is removed to Grant Road, opposite the Theatre, in the street leading to Kehwadi.

MRS. COULTER,
MIDWIFE AND LADES NURES,
No. 5 GRANT'S BUILDING, COLABA.

GRATEFUL—COMFORTING

EPPS'S COCOA.

BREAKFAST.

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast tables with a delicately flavoured beverage which may save us many heavy doctor's bills. It is by the judicious use of such articles of diet, that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—See article in the *Civil Service Gazette*.

Made simply with boiling water or milk.

Sold only in Packets labelled :—

JAMES EPPS & CO.,
HOMŒOPATHIC CHEMISTS,
LONDON.

BOMBAY SCOTTISH EDUCATION SOCIETY.

BYCULLA SCHOOL—PAREL ROAD.

Head Master—MR. JAMES MCDONALD,
Head Mistress—MRS. MCDONALD, } With Assistants.

FORT SCHOOL—HUMMUM STREET.

Head Master—MR. A. D. SMEATON,
Head Mistress—MRS. SMEATON, } With Assistants.

Music Master—MR. JOSEPH SCHMUCK.

French Master—SIGNOR PEDRAZA.

R. JEFFREY.
D. MACPHERSON. } Honorary Secretaries.

Boarders (Boys and Girls) are received by Mr. an Mr. McDonald, and by Mr. and Mrs. Smeaton.
Bombay, January, 1879.

Terms of Advertising : For 8 lines and under, Rs. 1-8 ; repetition, As. 12 ; for 30 lines and under, Rs. 3 ; repetition, Rs. 1-8 ; for 50 lines and under, Rs. 4 ; repetition, Rs. 2.

BOMBAY GUARDIAN.

PRICE REDUCED TO Rs. 6.

Terms of Subscription : Rs. 6 in advance per annum ; with Indian Postage, Rs. 7-10 ; with Postage to England, and America via Brindisi Rs. 10-14 ; to other Foreign Countries Rs. 9-4-0. For smaller periods in proportion. Payable in advance (quarterly where more convenient.) *All business letters should be addressed to Rev. Vishnu Bhasker, at the Anglo-Vernacular Press, No. 36, Tank St., New Nagpada, Bombay.* Letters for the Editor may be addressed to him at the above-mentioned Press.

P. S. Parties who find it more convenient to pay monthly, will pay Half a Rupee at the beginning of each month. In Bombay, a peon with subscription book will call statedly.

SARSAPARILLA.

WILKINSON'S ESSENCE OR FLUID EXTRACT OF

RED JAMAICA SARSAPARILLA

IS THE ONLY PREPARATION RECOGNISED BY THE FACULTY AS A WONDERFUL PURIFIER OF THE HUMAN BLOOD.

IT is not too much to say that those suffering from the effects of TROPICAL CLIMATES, such as TORPID LIVER DEBILITY, ATTENUATION OF BODY ERUPTIONS, LASSITUDE, &c., will, by taking this extraordinary ESSENCE OF RED JAMAICA SARSAPARILLA soon find, relief and ultimately a cure. It is asserted by those who take a little DAILY (in accordance with the instructions given), the system becomes less liable to attacks of illness

"We cannot speak too highly of it." *Lancet.*
"We recommend your *Red Jamaica Sarsaparilla.*" —*Medical Review.*

"The only preparation for removing what may be called the sequelæ of a mercurial course."—*Sir R Martin.*

"The late Lord Clyde, writing for a further supply of *Wilkinson's Sarsaparilla*, says, "I am never without it, for when feeling depressed or out of sorts from anxiety to fatigue, a dose or two animates me."

"Your *Essence of Red Jamaica Sarsaparilla* CURED me a Torpid Liver after all other remedies failed." *Earl Aldborough.*

PREPARED ONLY BY

Thomas Wilkinson, 270, Regent. Street, London.

Sold in quarter, half, and pint bottles.

CAUTION.—Many spurious, worthless, and injurious preparations are offered to the Public. See that both bottle and label have the Name and Address, also Trade Mark—W. in a Diamond.

WILKINSON'S

BRONCHIO-THORACIC LOZENGES.

leave . . rr

AROMATIC TINCTURE OF QUINOIDINE.

WHITMORE'S

COMPOUND LINIMENT OF ARNICA.

STOMACHIC DINNER PILLS.

PREPARED ONLY BY

THOS. WILKINSON, 270, Regent St., London.

TREACHER & Co., BOMBAY, BYCULLA,

POONA &c.

and all respectable Firms in India.

ANCHOR LINE.

OF

Transatlantic, Peninsular, Mediterranean & Indian Steam Ships.

INDIAN SERVICE.

The following sailings have been arranged from Bombay.

To Liverpool Direct

	Tons.	*H. P.*	*Commander.*	
s. s. "Sidonian"	1235.	203.	McFee.	29th May.
s. s. "Britannia"	3060.	500.	R. Hutchison.	30th June.
s. s. "Olympia"	2050.	424.	T. G. Craig.	17th July.

The Sidonia has not a Passenger accommodation.

To Marseilles.

s. s. "Alexandria"	1629.	424.	A. Lindquistez.	15th May.

For Naples and Liverpool.

s. s. "India"	2289.	500.	Geo. H. Read.	12th June.

These steamers have been specially fitted for the Indian Trade and have accommodation for a large number of saloon passengers.

Each steamer carries a Surgeon and Stewardess.

Fare through to	New York	Rs. 600.
„ „	Liverpool	„ 500.
„ „	Marseilles & Genoa	„ 450.
„ „	Naples	„ 400.

For plans, hand-books of information and for any further information.

Apply to W. & A. GRAHAM & Co.,

Graham's Buildings Bombay. *Agents.*

N. B.—The New York passages are booked in connection with the Co.'s Atlantic Mail Service either from Greenock or from London.

There are weekly Sailings from either place.

HALL LINE.

BETWEEN

BOMBAY AND LIVERPOOL CALLING AT MALTA.

The following sailings have been arranged from Bombay.

	Tons.	*H. P.*	*Captain.*	
s. s. "City of Baltimore"	2300.	300.	J. Verriel.	19th May.
s. s. "Rydal Hall"	2700.	400.	O. Lloyd.	18th June.
s. s. "Speke Hall"	2700.	400.	W. Brand.	sailing on 21st July.

These fast steamers have been specially built and adapted in every way for the Bombay trade.

Each steamer Carries a Surgeon and Stewardess.

FARE TO MALTA Rs. 400.
„ „ LIVERPOOL „ 500.

For plans, handbooks or for any other information,

Apply to W. A. GRAHAM & Co.

Graham's Buildings Bombay, *Agents.*

MR. DAVID MCIVER'S LINE OF STEAMERS.

Bombay to Liverpool Via Suez Canal.

The followrng sailings have been arranged from Bombay.

	Tons.	*H. P.*	*Commander.*	
s. s. "Thessaly"	1925.	200.	F. Harbord.	5th June.

FARE Rs. 400.

For further particulars apply to

W. & A. GRAHAM & Co.
Agents.

Bombay, 23rd March 1880.

ASIATIC SOCIETY MUMBAI
Digitized with financial assistance from Government of Maharashtra on 28 February, 2020

BOMBAY TRACT AND BOOK SOCIETY.

The attention of the Friends of the above Society, and of the Public generally, is invited to the following selection from the stock of books now on sale at the Depot.

A Discount of 10 per cent is allowed off the prices of English books (except periodicals and those marked nett) when purchases are made within one calender month to the value of Rs. 10 and upwards. Payment either in cash or on presentation of account at the beginning of the month succeeding the purchases. (Address —The Superintendent.)

	Rs.	A.	P.
The Redeemer— Pressense	3	12	0
Heresy and Xian Doctrine —do—	7	8	0
Early years of Xianity —do— 4 vols. *nett.*	16	14	0
Christian Life and Practice in the Early Church —do—	7	8	0
Complete Set (7 Vols.) *nett*	33	12	0
Superhuman Origin of the Bible. —Rogers	3	12	0
Theology of the New Test. Oosterzee	3	12	0
Plain Pulpit Talk—Thos. Cooper	3	12	0
God, the Soul & a future state—„—	1	9	0
Verity of Christ's Miracles —„—	1	9	0
Do. do. Resurrection —„—	1	9	0
Evolution [of time —„—	1	9	0
Bridge of History over the Gulf—„—	1	9	0
Hand book of Theology—Field	3	2	0
Lectures on Preaching—Dale	3	12	0
The Jewish Temple —„—	3	12	0
Abbott's New Test. Com. 4 Vols. *nett*	17	12	0
Regeneration—Anderson [Crie	2	3	0
The Religion of our Literature—Mc	5	10	0
The Glory of the Cross—Mackay	1	9	0
Earth and Man—Dawson	4	11	0
Fossil Men and their modern representatives —„—	4	11	0
Life of Robert Halley	4	11	0
Light and Truth—Bonar. 5 vols. *nett*	14	10	0
Song of the New Creation —do—	3	2	0
By Frances Ridley Havergal.			
My King	0	10	0
Royal Bounty	0	10	0
—„— Commandment	0	10	0
—„— Invitation	0	10	0
Loyal Responses	0	10	0
Kept for the Master to use	0	10	0
Under the Surface	0	15	0
Under His Shadow	0	15	0
Song Ministry	0	15	0
Morning Bells	0	7	6
Morning Stars	0	7	6
Evening Pillows	0	7	6
The Rent Veil	1	14	0
Sermons and Lectures—Seeley	6	9	0
Inner Life of the Religious Societies of the Common wealth—Barclay	7	8	0
The New Hebrides and Xian Missions —Steel [McCosh	5	5	0
Divine Method of Government—	6	9	0
From Day to Day—MacDonald	4	11	0
The Glory of the Cross—Machay	1	9	0
The Scott Worthies—Howie	4	11	0
The English Reformation—Geikie	4	11	0
Times before the Reformation—Dinwiddie [McLaren 3 Vols.	2	3	0
Sermons Preached in Manchester	8	7	0
Great and Precious Promises—Geikie	1	9	0
Homiletics or the Theory of Preaching—Vinet —do—	5	10	0
Outlines of Theology —do—	3	12	0
Outlines of Philosophy —do—	3	12	0
Pastoral Theology —do—	2	3	0
Studies in Pascal —do—	3	2	0
Set of 5 Vols. *nett*	16	10	0
The True Vine—Rev. H. MacMillan.	3	12	0
Bible Teachings in Nature —„—	3	12	0
Ministry of Nature—The. —„—	3	12	0
The Sabbath of the Fields —„—	3	12	0
Per set (4 vols.) *nett*	13	8	0
Thelological Lectures on subjects Connected with Natural Theology, Evidencies of Xianity, and the Cannon and inspiration of Holy Scripture by W. Cunningham	7	8	0

	Rs.	A.	P.
Suffering Saviour—Krummacher—	4	11	0
David, King of Israel —„—	4	11	0
Discourses on the Book of Revelation —Gregory [all Ages—Phelps	3	2	0
The Old Testament a living book for	3	2	0
Grace for Grace—James	2	3	0
The Victory of Faith—Hare	4	1	0
Life of Christ—Farrar 2 Vols. *nett*	13	8	0
Divine Footprints in the Field of Revelation—Griffiths	4	11	0
Responsibility for the Gift of Eternal Life—MacLeod Campbell	3	2	0
Thoughts on Revelation —„—	3	2	0
Reminiscenses and Reflections —„—	4	11	0
Christ the Bread of Life —„—	2	13	0
Set of 4 Vols. *nett*	12	6	0
Sermons by F. W. Robertson 4 Vols.	8	12	0
Lectures, addresses and Literary Remains of F. W. Robertson	3	2	0
Set of 5 Vols. *nett* [way.—Rhodes	10	13	0
Our visit to Rome, with notes by the	1	9	0
Four Phases of Morals—Blackie	3	2	0
Apocalyptic Histories [—Gayer	3	2	0
Papal Infallibility and Supremacy.	3	2	0
Self-Help.—Smiles	3	12	0
Character —„—	3	12	0
Thrift —„—	3	12	0
Per set *nett*	10	2	0
Coleridge's Friend 2 Vols.	3	2	0
—do— Church and State	1	9	0
—do— Aids to Reflection	2	3	0
The Amens of Christ—Bowen	3	2	0
Daily Meditations —do—new edit.	3	2	0
The Christian Contemplated—Jay	3	2	0
Science of Revealed Truth impregnable—Gordon [child	3	2	0
Brief Expositions of Scripture—Lief	2	3	0
Our Father in Heaven—Wilson	1	9	0
Beginning Life—Tulloch	2	13	0
Home Education—*Isaac Taylor*	3	2	0
Elements of Thought—do—	2	8	0
Fanaticism —do—	3	2	0
Day by Day—Everard	2	3	0
Israel's Iron Age—Dods	3	2	0
Mohamed, Buddha and Christ—do—	2	3	0
Revelation considered as light-Ewing	4	11	0
The New Life—Bushnell	2	3	0
Hugh Miller's Works, at 3-2-0 each.			
Headship of Christ			
Footprints of the Creator			
Testimony of the Rocks			
Sketch book of Popular Geology			
My Schools and Schoolmasters			
The Cruise of the Betsy			
Tales and Sketches			
Scenes and Legends			
Essays Historical and Critical			
Edinburgh and its Neighbourhood			
Complete set *nett*	28	2	0
The Influence of Jesus—Brooks	2	13	0
The Person of Christ—Schaff	2	3	0
Christ bearing Witness to Himself—Chadwick [Lord—Blaikie	3	2	0
Glimpses of the Inner Life of Our	2	3	0
The World of Ancedote—Paxton Hood	3	12	0
Life of Thos: Cooper			
—„—Thos. Chalmers	7	8	0
—„—Jno. Knox—McCrie	2	3	0
Life of Andrew Melville—do—	3	12	0
—„—Madame Guyon	3	12	0
—„—Wm. Arnot	5	10	0
Memoirs of Rev. C. G. Finney	6	9	0
The Rise of the Huguenots—Baird—2 vols	9	6	0

	Rs.	A.	P.
Notes for Bible Readings—Moody	2	3	0
Do do Cheap edition	1	9	0
The Truth of God's Salvation—Chase	2	13	0
Thos: Chalmers, a Biographical study—Jas Dodds	2	3	0
Thos: Chalmers, His Life and its Lessons—Rev. N. L. Walker	0	15	0
Homilies on Xian Work—Stanford	2	3	0
ArcticExplorations—Kane...[lantyne	3	2	0
Midnight marches thro' Persia—Bal-	7	0	0
Heroes of the Mission Field—Walshe	3	2	0
Knots untied—Ryle [jects—do—	4	11	0
Holiness and other kindred sub-	2	3	0
Caird's Sermons	3	2	0
Fulness of Blessing—Miss Smiley	3	2	0
Guthrie's Works at 2-3-0			
The City, its Sins and Sorrows.			
Man and the Gospel.			
Our Father's Business.			
Out of Harness.			
The Parables.			
Speaking to the Heart.			
Sundays abroad.			
Studies of Character.			
Way to Life.			
Per set *nett*	17	10	0
Life of Dr. J. Wilson (reduced) *nett.*	9	0	0
Life & Letters of Faraday. 2 vols. *nett*	15	12	0
Life of Dr. Alex. Duff. 2 vols. *nett*	13	8	0
The Progress of Divine Revelation—Stoughton [—Daunt	3	10	0
Person and offices of the Holy Spirit.	2	3	0
Patriarchs and Lawgivers of the Old Testament—Maurice	3	2	0
Prophets and Kings of—do— —do—	6	9	0
The Oxford Teachers Bible —Morocco—Flaps 8-7-0 and	9	11	0
Bagster's Teacher's—do—Miniature size, at 3-2-0 ; 5-10-0 ; 6-0-0 ; 6-9-0 and	10	0	0
Biblical Geography and Antiquities —Barrows— [the Bible —do—	3	11	0
New Introduction to the Study of	3	6	0
Limitation of Life and other Sermons—Taylor	4	11	0
Aldershot—A Record of Mrs. Daniel's Work amongst the Soldiers	2	3	0
Differences of the Four Gospels—Jukes [salism—Gregory	1	9	0
Conditional Immortality and Univer-	1	9	0
The Eternal Purpose of God—Kelly	2	0	0
The Holy Childhood	2	3	0
Gates into the Psalm Country-Vincent	2	3	0

ILLUMINATED WALL TEXTS, a great variety, in Oxford Frames from Rupees 1-6-0 to 6-12-0 each.

Recent Marathi Publications.

Opening of the Prison	0	0	6
Letters to the Kunbis	0	0	6
Life of Robt. Annan	0	2	0
What is in the Veda?	0	1	0
The Holi	0	0	6
Walayat Ali, the Martyr	0	0	3
The Railway Train	0	0	3
Little Woodcutter and his dog Cæsar	0	0	6
The Beatitudes of the Kingdom 0-4-0 &	0	6	0
Hindu objections answered	0	0	6
Narnayak	0	2	0
Memoir of Rev. Ed. Payson	0	0	6
Pilgrimage to Nasik	0	0	6

Printed and Published for the Proprietor by SUMANT VISHNU KARMARKAR *Printer* at the ANGLO-VERNACULAR PRINTING PRESS, No. 36, Tank Street, New Nagpada BOMBAY.